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THE BOSTON COLLEGE
ALUMNI NEWS FEBRUARY, 1939

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THE BOSTON COLLEGE

Alumni News

OFFICIAL PUBLICATION OF THE ALUMNI ASSOCIATION

OUR CONTRIBUTORS

REV. OTIS F. KELLY, '18 (Psychiatry and Catholicism) who received his M.D. from Harvard before entering the priesthood has spent several years in the study of mental diseases.

EDWARD A. HOGAN, JR., '30, LL.B., '34 (LL.M., Harvard, '35) (Life, Logic and the Law) teaches at the University of San Francisco Law School, from whose Law Quarterly this article is reprinted by permission.

REV. JAMES J. KELLY, S.J., '14 (At the Business College) the first Dean of the Business College, reviews the activities of the School since its opening in September.

FELIX DOHERTY, '31 (Review of Patmore's Poems) needs no introduction to the readers of ALUMNI NEWS, having been connected with literary activities of the College since his student days.

Father McGarry's "President's Page" is becoming an institution in the ALUMNI NEWS, judging by the response of readers. George J. Devlin, '39, and Joseph McCarthy, '39, present their views on the College activities from undergraduate standpoints. Tom Harty's "Hear Hearsay" has been a welcome feature since the establishment of ALUMNI NEWS.

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The President's Page

VERY REVEREND WILLIAM J. McGARRY, S.J.

It has been the custom of the Jesuit Fathers for many centuries to offer, weekly, the Holy Sacrifice of the Mass for benefactors. Moreover, though no special obligation is imposed on Rectors, I believe that no Jesuit Rector ever reads Holy Mass without thanking God for the benefactions which have been granted his house. Nor does he fail daily to pray to God for the souls of benefactors, both living and dead.

This custom among Rectors concerning benefactors suggests another point. The College, too, is a benefactor of the community in many ways, one of which I wish to mention. As God has given generously to us through our benefactors, so, too, the Jesuit Colleges have given generously to God's poor in the matter of education. The following figures from our treasury will be interesting, I think, to the Alumni. They illustrate what benefactors have done through Boston College, and what Boston College has itself recently done in the way of benefaction. The amounts do not include the totals either given or received; they are concerned only with the education of needy and deserving boys. The school year of 1937-1938 is the only one considered.

To begin with the magnificent good done by benefactors. The Alumni who will read the list of scholarships at the end of the Annual College Catalogue will find that over the years a sum reaching nearly half a million has grown by smaller and larger donations. This sum is administered by the College, and the greater part of its income is assigned to students by Father Rector. A certain small proportion is controlled by others. Income available for use by the Rector was over sixteen thousand dollars last year. With this amount 119 boys (out of the 1403 in the College) were benefited either by receiving complete or partial scholarships, according to their needs. That these 119 are receiving Catho-

lic education is due to the generosity of benefactors who rightly determined that a permanent and enduring work of Catholic charity was an eternally worthwhile purpose which their superfluous wealth should do. God bless them.

The College itself in the past school year undertook to aid 106 more students by granting reductions in tuition. These reductions amounted to just short of eleven thousand dollars. Moreover, it allowed seventeen boys work in the College Library who are credited with over two thousand dollars against their tuition dues. These grants of aid are to be set down under the head of alms, and no one imbued with the spirit of Christ will count them excessive. Many of our people are poor, and to have helped Christ's poor is a privilege, not a burden.

The above amounts, even though the whole amount is not revealed, are significant. Either through our benefactors or ourselves, 242 students, about one-sixth of our student-body, are being educated because the charity of Christ is alive and active at Boston College. This means that we are immensely blessed. God be praised.

Is there a suggestion here for our Alumni? I think so. Those who have means can add large or small sums to our scholarship funds. Every dollar added to it effects permanent good. Indeed it is not too ideal to look forward to a day when the entire student body can be educated out of income.

Again, our Alumni can call the attention of those who have wealth for beneficent purposes to our scholarship funds. Those who have built it up thus far were not all former students of the College. At any rate, the alumnus will do well, if, after reading this brief notice, he will be proud of the charity done at his Alma Mater and be zealous to increase the service for God that such charity gives.

Psychiatry and Catholicism

REV. OTIS F. KELLY

There is evidence of a widespread and considerable interest in the relation of Catholic physicians to the practice of psychiatry. This interest is attested to by many facts. It is reflected by the request of the editor of *ALUMNI NEWS* for the present article. It is reflected also in the constant inquiries made about the availability of psychiatrists for Catholic patients, and particularly for those patients whose symptoms bear some relation to matters which affect faith and morals. There is a well recognized scarcity of Catholic psychiatrists and there have been intimations of discrimination against Catholics in the field of administrative psychiatry, that is to say, in the administration of hospitals, for the insane, particularly. I am constrained to say here that in eighteen years of intimate contact with such matters in Massachusetts and elsewhere, I have seen no evidence of such discrimination.

Furthermore, interest in the subject of this article is further increased by the recognized conflict between Catholic doctrine and certain teachings which have emanated from psychiatric sources and have become popularized in current literature and in fields allied to psychiatry. The opinion is frequently expressed that the Catholic confessional accomplishes much the same results as certain psychiatric practices in the treatment of anxiety conditions and other emotional disturbances.

Finally, psychiatry is one of the two medical specialties in which there is occasion for conflict between Catholic teaching and some more or less accepted teachings of medicine, the other being obstetrics. All Catholic college alumni will recall the obstetrical moral problems met with in their courses in ethics.

WHAT IS PSYCHIATRY?

The word psychiatry means the healing art in relation to the mind or mental functions. Psychiatry itself is as old as human history, and the treatment of mental disorder is described in medical writings as ancient as those of Hippocrates. In fact, some of the Hippocratic literature contains descriptions of psychiatric

treatments which sound quite modern. Psychiatry, as we know it, however, may be said to have begun with the care of the insane in so-called insane asylums. The almost universal care of the insane in asylums under the control of the state originated as a reform to correct the abuses which existed in private care. As a result of the activities of Dorothea Lynde Dix, who began her work in Boston, much cruelty, neglect and ignorance were brought to light throughout this and other countries, and the slogan, "The insane are the wards of the State," became the guide to public care. Later, as a result of the increased medical interest in the nature of insanity, the asylums became known as hospitals and were placed under medical supervisions. Only within the past two decades have the medical schools taken up in any adequate fashion the teaching of psychiatry, and the care of the insane still remains largely a matter of institutional care.

In the meantime, as the result of increased medical and other interest, psychiatry has been extended to include the treatment of mental disorder not involving insanity. There are innumerable cases of such mental disorder and many varieties. They include abnormal conditions which are the result of emotional, family, social and economic difficulties, rather than the result of infection by germs, the formation of tumors, accidents, old age, etc. They include many of the problems of childhood and adolescence which lead to behavior problems or delinquency. These types of mental disorder are known as the neuroses and maladjustments. They have from time immemorial been considered and spoken of as "imaginary" diseases, although there is nothing imaginary about them to the patient. They cause an immeasurable amount of human suffering and their treatment must be directed largely to the emotional re-education of the patient and the correction of errors on the part of the patient in regard to many matters.

Psychiatry has further been extended in the past few decades to mental hygiene. Mental hygiene deals with the prevention of mental disorder, whether insanity or neurotic conditions.

The great impetus to this extension of the interests of psychiatry was the foundation of the National Committee of Mental Hygiene thirty years ago. This organization, with its constituent state committees and its allied committees in other countries, devotes its entire energy to public education in regard to mental disorders of all kinds, to improvement in the methods of care of the insane, to the devising of new methods for treatment and prevention, to the encouragement of guidance centers, and in general to the improvement of mental health.

We pause at this moment to summarize the present status of psychiatry and interests of psychiatry. It deals mainly with three general classes of patients: The psychotic (insane), the feeble-minded (mentally undeveloped) and the neurotic. It is used in connection with education, social service, criminology, juvenile delinquency, religion, etc. In the care of the psychotic and feeble-minded there is little if any occasion for any discussion of Catholic physicians in particular, since the methods of care and treatment are entirely matters of good institutional administration, universally acceptable ethical medical procedures and education for the feeble-minded. The only source of conflict in these departments of psychiatry lies in the occasional proposals for contraception and sterilization as preventive measures.

In the treatment and prevention of neuroses and other "functional" disorders, however, we find the immediate reasons for interest in the need for Catholic physicians in psychiatry, and to explain this it is necessary to summarize the history of the present treatment of neuroses. In general neuroses are treated by psychotherapy. Psychotherapy is largely treatment by mental methods. It means that the approach to treatment is not by means of medication, surgery and such like, but by means of emotional and intellectual re-education, by helping the victim to know himself. Psychotherapy, like psychiatry, is as old as human nature and has been practiced to a greater or less extent by the clergy, by teachers and other guides of humanity from time immemorial. However, medical interest in psychotherapy has been stimulated in modern times chiefly by the spectacular growth of psychoanalysis, a term universally known today. Psychoanalysis must be distinguished from the larger field of psychotherapy. Psychoanalysis is a method of searching the patient's mind and bringing back to consciousness his forgotten store of experiences and attempting to discover among those experiences the causes of present mental or emotional disorder. Psychoanalysis was originated by Dr. Sigmund Freud in Vienna forty or more years ago. It has been modified time and again and is in a constant state of change and development under the di-

rection of Freud and his followers, who disagree with one another in many details, but are in practical agreement in regard to fundamental principles. The psychoanalytic method has been applied with considerable success in relieving symptoms and consequently has attracted universal attention.

Following the development of the psychoanalytic method of treatment, Dr. Freud and his associates went further and there gradually grew a system of psychoanalytic philosophy which, with minor variations, has become very widespread. It is a philosophy of life which regards the nature, origin and destiny of man in a very different light than do Aristotle, the Scholastics and the Christian philosophy. It establishes a norm of human happiness which is fundamentally different from that established by Christian philosophy. It is dedicated, in the words of its own advocates, to the eradication of religion as we understand the word, since, according to it, religion is the cause of all the discontents of civilization. It is atheistic, deterministic and hedonistic, and much of its teachings is founded on absolute evolution. It is obvious that a physician, or any other person, attempting to re-educate a victim of neurosis or other disorder, will do so according to the principles in which he believes. As a matter of fact, much of the practice of psychoanalysis consists of such re-education. This philosophy, with greater or less variation, has spread from psychiatry, in which, as a matter of fact, it has never been universally accepted, to other professions, such as teaching, social work and even to supposedly religious sects.

I have no intention of giving the impression that the philosophy I have described is the philosophy of most psychiatrists. The bulk of the work of psychiatry is still done by very able, devoted gentlemen, Christian and otherwise, who do not in any way subscribe to such philosophy and who are loyal to the traditions of a great profession. The real psychiatrists, like the real physicians in other branches of the profession, do their work quietly and unostentatiously. It is unfortunate that they did not earlier interest themselves in the neuroses and that they did not have among their number enough men familiar with scholastic philosophy, psychology and ethics, to heal the diseases of the new profession before they became so widespread. They are not as vociferous as their colleagues who are advocates of the so-called new social order.

WHAT IS A PSYCHIATRIST?

It may be of value to discuss briefly here what constitutes a psychiatrist, and to indicate briefly what goes to make up his training and

qualifications. Since psychiatry is a branch of the healing art, a psychiatrist must first of all be a physician, and he must be a physician who specializes in the care and prevention of mental disorder. His training, therefore, begins with a medical education the same as that acquired by any other physician. This means a prospective psychiatrist goes to a good medical school, at the end of which he undergoes a period of internship in general medicine, or surgery, or both. After that, he must spend a varying number of years in some institution dealing with mental disorders, in order to learn the theory and practice of his specialty by experience, just as physicians in any specialty do. When he enters upon the practice of his profession it is necessary for him to continue permanently his education by following the literature of his calling and by active participation with his fellow-psychiatrists in professional associations. Such professional associations in this part of the country are the American Psychiatric Association, The New England Association of Psychiatry, The Massachusetts Psychiatric Society, The Boston Society of Neurology and Psychiatry, and such like.

Within very recent years there has been organized the American Board of Psychiatry and Neurology, a national organization made up of representatives of the prominent medical, neurologic and psychiatric organizations. The American Board conducts examinations of prospective psychiatrists and issues diplomas to those who qualify, and a diploma from this organization is rapidly becoming the recognized sign of a properly qualified psychiatrist. It is interesting to observe that Massachusetts is the first state to give official recognition to this qualification, since Massachusetts at the present time requires a diploma from the American Board before appointment to many positions in the State Department of Mental Health and hospitals under its jurisdiction.

WHAT IS A CATHOLIC PHYSICIAN?

Since we are writing this paper about Catholic physicians, it is appropriate to indicate what is meant by the term, for a Catholic physician is not merely a physician who happens to have been born into a Catholic family. First of all, he must be a practical Catholic. This does not mean merely that he has been baptized and confirmed, goes to Mass on Sunday and receives the sacraments occasionally. A practical Catholic is one who makes it his business to know at least enough of the dogmatic and moral teaching of the Church as is necessary for him to perform properly the duties of his state of life. It means that he must be guided not only in the externals of public worship, but

also in all of his conduct, particularly his professional conduct, by the principles of Christianity.

Secondly, the Catholic physician must be a good physician, better if anything, because he is a Catholic. A physician is professionally concerned with the corporal works of mercy. The truly Catholic physician, therefore, will practice his profession not merely as a source of livelihood, and not merely as a source of prestige, but as one who has dedicated himself to caring for the physical well-being of the least of Christ's brethren.

WHY CATHOLIC PSYCHIATRISTS?

What I have said already will indicate, at least, the present status of psychiatry and the reason for greater importance of Catholics in psychiatry than in other branches of the medical profession. Catholic psychiatrists are comparatively few in number, although that few include some of the most highly respected members of the profession. The great need of Catholic psychiatrists at present is indicated in part by the following statements.

They are needed to make available for consultation by patients and physicians, psychiatrists who understand the emotional and moral problems peculiar to Catholic patients, since it is doubtful, at best, whether these problems can be fully appreciated by non-Catholics; and to give reassurance to physicians and patients that the attempt to cure emotional and other disorders will not result in disorder of a worse kind.

They are needed to spread true philosophy and moral principles regarding human nature and destiny in the field of psychiatry and allied professions and thereby correct the false principles described above. In regard to this, psychiatry has considerable to gain from the presence within its rank of really Catholic physicians, for psychiatrists, like other human beings, are frequently among those who are groping for religious and philosophic truth.

They are needed to influence public education in psychiatric matters, particularly in regard to the family problems of mentally disordered people. They can be very helpful in spreading a correct concept of family life and charity and in counteracting the tendency of a selfish generation to get rid of the mentally disordered by turning them over to the State for care when there is no necessity for it.

They can be helpful in influencing administration and legislation in regard to institutions for mental diseases, etc., by giving voice to the claims of social justice. I refer particularly to the need for correction of the custom of enforcing institutional residence on most of the

employees and staff members of state hospitals. This custom results commonly in the necessity for employees to live in crammed quarters and board their children, if they have any, elsewhere than in their own homes.

AND IN CONCLUSION

Probably the chief reasons for the small numbers of Catholic physicians in psychiatry are: 1, the traditional attitude, which fortunately is being rapidly overcome of hopelessness in regard to mental diseases; 2, the relatively poor remuneration and traditional necessity for institutional life, although I am convinced that any good Catholic physician who devotes his life to psychiatry will make a very decent livelihood for himself and his family; 3, the vague, undefined fear of entering a field in which false philosophy has been able to find such a strong foothold; here again I am convinced that a physician who is a practical Catholic in the sense in which I have described it, has nothing to fear, for "The truth shall make you free."

I have also been convinced for many years that although Catholic people, as well as others, can learn a good deal from the discoveries and principles of modern psychiatry and mental hygiene, yet psychiatry, especially in so far as it deals with neuroses and maladjustments, has even more to learn from Catholic teaching. Psychiatry will never learn this except from Catholic physicians who enter into the work, become known to their colleagues and give voice to their convictions. It is the only practical way to introduce and defend the Christian concept of human dignity in this relatively young professional life.

Just as the Catholic physician is professionally concerned with the corporal works of mercy, so is the Catholic psychiatrist professionally concerned with some of the spiritual works of mercy. Much of his time will be occupied in comforting the afflicted and counseling the doubtful. Most of his cures in the treatment of the neuroses will be accomplished by counseling the doubtful and instructing the ignorant, and he will have opportunities beyond his fondest expectations, of admonishing (advising) sinners and helping them to mend their ways, not to speak of admonishing those who mistakenly think they are sinners, and leading them to peace by the path of truth.

Life,

"I scoff at the idea that the practice of law is dull, or that the law itself is dry as dust." These words were written by an eminent practitioner jotting down the memories of fifty years before the bar.¹

Neither the wisdom that grows with age nor the experience that comes with the years has put us in a position to question this Nestor. And a little reading in the field of Torts causes us to trust him as the sagest of observers.

"A tort is a civil wrong, independent of contract, remediable by money damages." Thus runs the definition. "Its purpose in the law is to prevent breaches of the peace by substituting money damages for self help and these will be awarded by a court upon proof of the wrong done."

If the application was so simple as the rule itself, what could be more dull than the practice of law?

One hundred and twenty million people with varying racial, social and economic backgrounds provide an arena where a few thousand officials bearing the titles of judges and lawyers have their ingenuity taxed to the utmost in keeping a reasonable amount of order by solemnly awarding some of A's money to B. Of course they frequently have the help of the criminal law to remove outstanding disturbers from circulation but the great bulk of peace keeping is done through the civil courts. Even in a courtroom, civilizing human beings cannot be dull work.

Let us examine some manifestations of the wisdom they must possess.

The life of a butcher's boy is happy and gay in song. But it has its dour moments in the law. The problems are greater than those of possible breach of promise suits induced by mothers that do not see eye to eye with their darling daughters concerning him. Pity the poor lad making change in an absent-minded

1. Memories of a Half Century at the New Jersey Bar. Robert H. McCarter. Published by N. J. Bar Association

Logic and the Law

EDWARD A. HOGAN, JR.

lady's kitchen. She seizes the ten-dollar bill she put in his hand herself and says that she gave him two bills instead of one. He defends his possession by force. They struggle. They wrestle. Out through the front door they go, down the steps, up to the wagon, unfortunately constructed like a monkey cage, and in they go. Youth triumphs. And the one inside the cage makes a promise to the other outside to make a more diligent search in the house. The other ten is found in the teapot where it was left. The lady is unhappy. She brings suit. The judge concedes that the boy has a privilege to defend his possession of the bill and, to the extent that it is necessary to accomplish this, he may lay hands even on a woman. If he goes beyond this and uses an unreasonable amount of force his privilege is lost and he becomes liable in money damages. A California court² tells us that the lad was guilty of battery, because he was unnecessarily rough, and of false imprisonment, because he closed the door of the cage while discussing the terms of the armistice.

Even the street car conductor can become a problem. The new school teacher on her way to the first class in the village impressed the conductor as too beautiful for an ordinary greeting. His kiss was described in court as an offensive touching and the court helped maintain the peace by causing him to pay money damages for a battery.³

Bill collecting is a necessary incident to our civilization but a fertile source of litigation.⁴ The milkman up and about his daily task at five in the morning had to pay to learn that the peace may be breached by walking into a customer's bedroom at that hour and shaking him until he is in such a condition that he fully understands he is being presented with a bill. A debtor has had to learn too by the same expensive way that inducing a creditor to put a hand

through a window to get the money and then slamming the window down on the palm at one and the same time is definitely anti-social conduct.⁵

Sport in the classroom where dignity must prevail is expensive too. The bad boy who kicks his neighbor has to pay when the neighbor loses his leg.⁶ The William Tell that shoots his arrow at the wastebasket must compensate the would-be ostrich who brings his head up from behind the basket simultaneously therewith.⁷

The courts do not feel that they should limit themselves to awarding money damages to cases of offensive or harmful bodily touchings. It will be enough if a person can reasonably believe that such a touching is likely to take place. Thus the man that threw a hatchet at the tavern keeper's wife who refused to come down out of her second-story window to serve him a drink after hours had to pay money damages in spite of the fact that he missed.⁸ So, too, did the man who chased the hostess out of her house with an uplifted axe on her refusal to drink with him though she suffered nothing more than a bad fright.⁹ However, the telephone operator who was informed that her neck would be broken by the man who was wearied by wrong numbers could not recover because the court said she failed to make out a good case of assault.¹⁰ A landlord who merely humiliated an overstaying, non-rent-paying female tenant by evicting her to the loud barking of his chained dogs was not liable¹¹ but the landlord who smoked out another of the same class by shutting the chimney draft on a wood fire while she confined herself to her bed, was liable because he placed her in fear of a harmful touching.¹²

A stubborn Englishman doesn't always have

5. *Smith v. Kohn*, 141 N. Y. S. 520 (1913).

6. *Vosberg v. Putney*, 80 Wis. 523, 50 N. W. 403 (1891).

7. *Bullock v. Babcock*, 3 Wend. (N. Y.) 391 (1829).

8. *I de S. et ux v. W. de S.*, At the Assizes 1348.

9. *People v. Vatas*, 27 Cal. 630 (1865).

10. *Brooker v. Silverthorne*, 111 S. Car. 553, 99 S. E. 350 (1918).

11. *Stearns v. Sampson*, 59 Maine 568, 8 Amer. Rcp. 442 (1872).

12. *Wood v. Young*, 20 Ky. L. 1931, 50 S. W. 541 (1899).

2. *Riffel v. Letts*, 31 Cal. App. 426, 160 Pac. 845 (1916).

3. *Quaker v. R. R.*, 36 Wis. 657 (1875).

4. *Richmond v. Fisk*, 160 Mass. 34, 35 N. E. 103 (1893).

the sympathy of the judiciary. The blighter who charged that he was falsely imprisoned because the footpath over his favorite bridge was obstructed by the seats of observers of a boat race had no grounds for feeling bellicose toward the world at large when he was free to walk across the carriage way.¹³ But the woman who was detained in the private insane asylum that she entered under the mistaken belief that it was an ordinary sanitarium, was allowed to recover in spite of the fact that she failed to pass the intelligence test given by the owner.¹⁴ Courts do not hesitate to put the profit in the pocket that deserves it, though it must come from one who would like to keep it by fair means or foul. Employers have been called upon to pay employees that they caused to be roughly shadowed when unjustifiably suspected of theft. The courts have said that this constituted an effective restraint of their persons and such things lead to trouble.¹⁵ The would-be purchaser of a ticket to the world series who was so surrounded by the crowd that he couldn't get back to the street, was pacified by money damages after the failure of employees of the ball park to show him the way to go home.¹⁶ Life was sad for the poor boy in the boarding school who was kept there during the Christmas vacation because his mother failed to pay the bill. The court said no recovery for him because he didn't know he was being restrained. His stay was at all times peaceful because he thought his mother forgot to call for him.¹⁷

If the courts and the lawyers already were not troubled enough by all this, the airplane comes along and takes its place as a potential peace breacher. They are a double source of trouble. With them the owner can be guilty of trespass *quare clausum fregit* and as well can commit a nuisance.¹⁸ What a history there is behind the trespass! Every man's land is sacred. It is a possession that the law presumes he will defend by force. So the law is most tender in the protection that it gives. Thus to mistake your boundary and plow on your neighbor's land is a source of expense.¹⁹ Our courts have gone above the surface as a source of a liability on a not very well founded assumption that the owner of the soil owns as well to the sky. So when a neighborhood squabble reached the point where one of the participants pointed a finger over the back fence, the courts said that this was a trespass.²⁰ When one horse kicked an-

other through a hole in the fence the court reacted the same way.²¹ They got up to the point where they held overhanging eaves and telephone wires²² would create liability in trespass and they were able to include in the same category bullets²³ and cannon balls.²⁴ The airplane gives them doubts. Can a man really feel provoked at an aviator flying five thousand feet above his head? Is he likely to challenge the aviator to do battle? Nowadays courts are beginning to think that they have no grounds for viewing this as a trespass.²⁵ Of course they are willing to penalize the Sunday driver that goes around knocking down water towers and factory chimneys.²⁶ Other than that, however, they will not rule that liability will be imposed unless the aviator is guilty of a nuisance. To establish this they must find that the aviator has unreasonably interfered with another's enjoyment of his property. When a blimp flew so low that it frightened the plaintiff's cows,²⁷ and a plane was used to scout a football team, the courts declared such conduct a nuisance.

Courts cast an understanding eye on some phases of human conduct and are aware that some breaches of the peace come about so naturally that it would be idle to try to block them with threats of applying a deriching process. In our western states a man who would retreat from the blows of an aggressor would lose his reputation as a man. Thus he may stand his ground and the sheriff will not bother his property.²⁸ Nor will it be considered a reflection on his manhood or a source of an action at law if he makes use of reasonable self defensive measures against a woman who pursues him with a bottle.²⁹ The right to come to the defense of others is not so broad, and the answer must be given to inquiring Gaels, that fights are for the most part private affairs and strangers must not join in or the courts will make them pay.³⁰ The privilege to join in is restricted to a situation where a wife, husband, parent, child, other relative, ward, servant, master or guest, is assaulted.³¹

There are situations where courts are inclined to require a certain standard of etiquette to be observed before a human being can resort to self-help with a consequent exemption from liability. Thus they tell us that the proper way to remove an old man stealing flowers from a garden

13. Bird v. Jones, 7 Adolphus & Ellis (N. S.) 742 (1845)

14. Cook v. Highland Hospital, 168 N. C. 250, 84 S. E. 352 (1915)

15. Fotheringham v. Adams Express, 36 Fed. 252

16. Talcott v. National Exhibition Co. 128 N. Y. S. 1059 (1911)

17. Herring v. Boyle, 1 Crompton, Meeson & Roscoes 377 (1834)

18. Kapka v. Bozio, 191 Cal. 746, 218 Pac. 753 (1923)

19. Pfeiffer v. Grossman, 15 Ill., 53 (1853)

20. Hannabalsen v. Sessions 116 Iowa 457, 90 N. W. 93 (1902)

21. Ellis v. Loftus Iron Co. L. R. 10, C. P. 10 (1874)

22. Butler v. Frontier Tel. Co. 185 N. Y. 456, 79 N. E. 716 (1906)

23. Whittaker v. Stanwick, 100 Minn. 386, 111 N. W. 295 (1907)

24. Portsmouth Harbor Land & Hotel Co. v. United States, 260 U. S. 327 (1922)

25. Hinman v. Pacific Transport, 84 Fed. (2d) 755 (1936)

26. Rochester Gas & Electric v. Dunlop, 266 N. Y. S. 469 (1933)

27. Neisswonger v. Goodyear Tire & Rubber Co., 35 Fed. (2d) 761 (1929)

28. Brown v. United States, 256 U. S. 335 (1921)

29. People v. Leslie, 9 Cal. App. (2d) 177, 484 Pac. (2d) 995 (1935)

30. Frew v. Teagarden, 111 Kan. 107, 205 Pac. 1023 (1922)

31. Cal. Civil Code, Sec. 50

is not to beat him with a stick, but first to request him to leave, and if he refuses, gently to lead him away.³² In the words of their language, *molliter manus imposuere*. Of course, if you find a burglar surprised at your unpredicted return to your house you are not so inhibited and the formalities may be omitted.³³ Particular care is required for removing boys that hook rides on street cars. A loud shout accompanied by threatening gestures done while the car is in motion is definitely actionable when harm comes about.³⁴ First, the car must be brought to a stop and if force is used it must be kept within the bounds of reason.³⁵

Canine visitors create a duty on the landowner to make use of a nice judgment before taking down the rusty musket. He must first warn the owner of the dog of its improper peregrinations. The landowner must make use of reasonable means to keep the dog out. If he fails in all this, then he must make a comparison of the value of his property that is being destroyed with the market value of the dog and if he believes that a reasonable man can find in his favor, then he may play the part of the executioner.³⁶ But Fido is not entitled to all this consideration if he gives his attention to sheep, angora or cashmere goats, and one little frolic in their direction will cause the bells to toll for him.³⁷

The problem of the theologian must come within the ken of the peace keeper. He concedes that the taking of bread by a starving man is a privileged trespass, but adds that the privilege carries a burden with it.³⁸ So it is that a burden is imposed upon the starving man to pay for the bread when he is able. On the same principle one is privileged to go upon the land of another if it is necessary to save his life or to protect his property from great damage³⁹ but he must pay for all the damage that he does while he is on there, even though the harm comes about when his conduct is exemplary.⁴⁰

Fineness of judgment is manifest when rabbit stealing is involved. If A asks to look at B's rabbit and when he draws near, seizes the rabbit and runs, B may pursue and use force to recapture the rabbit.⁴¹ But if A borrows the rabbit for a week and then refuses to give it up at the end of that time, B may not use self-help, and his only remedy will be by an action at law. The

justification for the difference of view appears to come from the fact that one who has peacefully given up his possession even for a short period cannot really become so provoked at his failure to regain possession that he will lose sight of the importance of keeping the king's peace.

The cases have suggested this solution of a neighborhood social problem. Little Johnny is in great disfavor among the children. Amy doesn't invite him to her birthday party. Johnny keeps a lonely vigil on the sidewalk pondering deeply all the while. He reasons that if he throws his hat over the fence the unsympathetic hostess will have to let him enter to get it back. Johnny is mistaken. The law says that he has no right to do this and if he attempts to force his way in he will have to pay money damages for creating a disturbance and a trespass.⁴² What Johnny should do is to pray for a big wind to blow his hat over the fence. Then he would be free to request the hostess to give him back his hat or permit him to enter to make the capture. If she refuses, then he is free to fight his way in to the hat. If Johnny dares to hope for a miracle, he would have it when one of the guests pulls his hat from his head. Permission isn't needed in such a case and Johnny can march right in. When the hat is on the land of the hostess through her fault, and she is at fault for not keeping better order among her guests, she cannot deny to the victim the right to enter.

The duty on a host to keep order is oftentimes burdensome, but the duty must be done. When a group in convention assembled bombarded with bags of water pedestrians eleven stories below them, the host had to pay for the harm done.⁴³ It is said that the legal department of a hotel solved this problem for the future. It was discovered that paper laundry bags filled with water were the weapons. The paper laundry bags now have more holes than a swiss cheese.

It has been set down previously that a nuisance is defined as an unreasonable interference with another's enjoyment of his property. A public nuisance is defined as an unreasonable interference with the public's enjoyment of a public thing. When a public nuisance is as well a private nuisance to an individual he may use self-help to abate the nuisance. So it was that a sail boat captain, finding his way over a great public highway, the navigable river, blocked by a bridge that had no license to be there, could chop out enough of the obstruction to allow his boat to pass.⁴⁴ And the same is true for the man who finds the ordinary highway blocked by a fence. He may chop away enough to enable him

32. Chappell v. Schmidt, 104 Cal. 511, 38 Pac. 892 (1894)

33. Nakashivia v. Takase, 8 Cal. App. (2d) 35, 46 Pac. (2d) 1020 (1935)

34. Ansteth v. Buffalo R. Co., 145 N. Y. 210, 39 N. E. 708 (1895)

35. Coleman v. New York Central R. Co. 106 Mass. 160 (1870)

36. Lipe v. Blackwelder, 25 Ill. App. 119 (1886)

37. Calif. Civil Code, Sec. 3341 (2)

38. Vincent v. Lake Erie Trans. Co., 109 Minn. 456, 124 N. W. 221 (1910)

39. Ploof v. Putnam, 81 Vt. 471, 71 Atl. 188 (1908)

40. Vincent v. Lake Erie Trans. Co., supra

41. Blades v. Higgs, 10 Common Bench (N.S.) 713, (1861)

42. Chambers v. edell, 2 Watts & S. 225, 37 Am. Dec. 508 (1841)

43. Gore v. Whitmore Hotel, 229 Mo. App. 910, 83 S. W. (2d) 114 (1935)

44. Arundell v. McCulloch, 10 Mass. 70 (1813)

to go through.⁴⁵ However, he must exercise this right without doing unnecessary damage or committing a breach of the peace.⁴⁶ The problem of the piggery must go unsolved. It is the type of nuisance that may be abated, but no one has discovered just how to go about it.⁴⁷ Probably the fear exists that the bathing of pigs will disturb the king's peace.

The illustrations above, every one based upon an actual case, will show a few of the problems that are part of the everyday life of a lawyer. With human beings the world over as his subject, the keeping of the peace his task, and the awarding of money damages as his tool in trade, how can his life be dull?

45. *Harrower v. Ritson*, 37 Barb. (N. Y.) 301 (1861)

46. *Calif. Civil Code* 3495

47. *Brown v. Reduction Co.*, 175 Cal. 53, 164 P. 1119 (1917)

Liberty of person, enjoyment of property, good reputation, the right to work are said to belong to all. With selfishness, stupidity, shortsightedness and supersensitiveness, the order of the day, isn't it quite wonderful that the world moves as smoothly as it does. The lawyer takes life, mixes in a little logic and gives us law. Law and order go hand in hand. And the peace will not be too seriously breached so long as a system exists by which the money of A is solemnly awarded to B for threatening the peace.

Should we judge harshly the lawyer who says his prayers thus, "Give us this day our daily bread, with costs."

REV. CHARLES W. LYONS, S. J.

Father Lyons died on Tuesday, January 31. When Charles W. Lyons, after graduation from Boston English High School and a short period in business, answered the higher call in 1890, the Society of Jesus gained a member whose mark on Catholic life and thought in America will be enduring. Father Lyons served as president of Boston College, Georgetown University, Gonzaga College, and St. Joseph's College. His presidency of Boston College lasted from 1914 until 1919.

The names of two men will always be associated with the most crucial years in the history of Boston College. The late Father Gasson was the conceiver, the creator, spiritually the architect of the Boston College of today. Father Lyons was the man of action who saw that the vision took shape and enduring form. Before Father Gasson assumed the presidency, Boston College was confined both physically and scholastically. It was not that a faculty of ability and a student body equal to today's were lacking. But the full possibilities of the old, downtown establishment had long since been realized, and they were not enough. After Father Lyons left the chair, Boston College possessed in sufficient measure the potentialities of scholastic and physical expansion. The faculty and student body had not changed in essentials. But the modern institution on University Heights was a reality, and a future rich in promise then and now lies before it.

Since 1919 Boston College has seen little of Father Lyons. But in a broader sense he has been there all the time. In the broad vista from the Heights that sweeps across the twin lakes to the metropolis beyond and below it, is something of his wide and comprehensive vision; in its soaring Gothic towers is something of his exalted spirit. To this and later generations of Boston College men he will remain an abiding presence. "*Non omnis moriar . . . eregi monumentum.*"

BLIZZARD THOUGHTS

Outside ten thousand devils drive their icy needles deep in the wayfarer's neck, twenty thousand demons roar and shriek and moan and gibber about his turned-up collar. He is cold, sober, yet he walks the cautious, calculated gait of the philosopher in his cups. Distances normally short suffer a sea change, and the stroll from car-stop to fireside becomes a grim and testing trek, each half-covered fire plug a weary stage, each lamp-post a blinking Pharos affording a chill and unconvincing encouragement. Within his home, for all the blandishments of oil heat and forced drafts, the snow and cold are still present, if not felt cutaneously yet spiritually sensed. The canned Prometheus exudes from the radiators, yet outside the cadenced clang of broken chain on fender and the dull throb of a distance snow-plow conjure up the vision of that snow-entrenched sidewalk, soon to be faced.

The morning dawns with its myriads of sparkling facets glinting from the all too transient whiteness, though where whiteness and purity now are, will soon be deceptive, insubstantial pitfalls of begrimed slush. Yet with the slush underfoot there comes concomitant a breath from the south, a venturesome, far straying zephyr from the still vexed Bermoothes, the faint suggestion of an atmospheric visitant from West Palm Beach. Barely sensed and soon lost as winter closes in again, yet it too conjures forth its vision. Though galoshes be ubiquitous, yet some day they must call a truce. Though pneumococci and streptococci muster their forces to march up and down his spine, the day is coming when they will be lulled into quiescence.

This is February, winter's Maginot Line, that seems invulnerable yet has its secret weaknesses. Now and again the breach appears in winter's ramparts, soon closed but always to reopen. Outside the wind howls, but within the Alumnus pensively thumbs the new seed catalogue. Without the snow swirls and eddies, but in his heart the Alumnus knows that soon the sign of Capet will appear, that reborn harbinger of spring, the bock beer advertisement. The wind howls and the snow swirls, but winter is on the defensive now. Perhaps with the spring the dictators will march, perhaps the crisis, adjourned at Munich, will be reborn anew, perhaps a sorry world will move on to new woes and new futilities, yet with that fugitive zephyr hope finds a new birth. There will again spring forth the flowers about which the Alumnus will potter, again trout streams will gurgle their luring call, again lazy, billowing clouds will sail across a turquoise sky, and green fields call forth the soul to luxuriate in soul-filling idleness. Nature may have her seasons of Sturm und Drang, but she is a kindly Nature still. Man may rage and rant and expand himself beyond all sensible proportion, yet beneath it all is something simple and kindly and good. Beneath the snow and ice there still lies the Good Earth, and soon it will burgeon forth. Man, the Political Being, may torture his soul, yet the breath of southern softness whispers the assurance that the tortured soul is still the soul of a Human Being.

SCOUTING

The science of scouting has developed, under the pressure of big time football needs, to a degree far removed from its modest beginnings. No longer does it mean the mere obtaining of a line on the scoring plays of next week's oppon-

ent. For weeks in advance the strength and weakness of a major foe are probed; the very Bowl games, played under the auspices of Janus, are viewed by close scholars of the game not as the culmination of the season past but as a preview of the season to come. It has come to include the search for potential talent in the high and preparatory school ranks. The youngster of seventeen who shows high promise of becoming a fast charging guard or high stepping halfback is sought out, before him are arrayed the notable advantages of attendance at Siwash, some of them advantages not envisaged by the university's founding fathers, he is wooed and courted and his services contested for by the cognoscenti of future athletic greatness.

There is another and more desirable scouting than this. It is a truism to say that a university is not bricks and mortar. The Gothic cathedral of learning is an empty shell unless the sanctuary lamp is kept burning by a love of learning for its own sake. However hallowed the memories that cling to the campus, there is no necessary connection between learning and grass. For centuries the University of Paris has won and held renown amidst its dingy brick. "Gladly wolde he lerne, and gladly teche," said Chaucer of his clerk. That is the true idea of a university, the conjunction of those who would gladly learn with those who would gladly teach.

The search for the latter is the function of the university's president, and none of his duties transcends that of diligent search for the men of learning who have the talent to impart as well. But the search for the former may be the function of every loyal alumnus. He may be the youngster who lives next door, who is so familiar to you that you do not know him for what he really is, a youngster of eager, alert, and inquiring mind, ready and able to profit by what the college has to offer. It is said that Napoleon was habitually courteous to nobodies, for he knew that they have a way of becoming somebodies. The search for such nobodies is the finest and most exciting sort of scouting. Chance sends to every college a certain percentage of men who will later become outstanding figures in their communities. But chance may be greatly abetted by the alumni who are intelligently loyal. The value of a degree from your college cannot be computed by an equation within the powers of the most skilled of mathematicians. Yet the elements that make up that equation are sensed by all. Common reputation and report make known those elements in the alumni roster whose names are preceded by a plus sign in the equation, and those whose reputation has a minus value. Every graduate whose life work adds lustre to the college name adds lustre as well to every degree the college issues. Pasteur graduated from a provincial university;

every neophyte in science sent forth from the Ecole Normale is in part the beneficiary of his fame. So, too, with Boston College. The alumnus who is willing to do some judicious scouting, who is discriminating in urging the merits of his Alma Mater on prospective students, who helps that boy to a higher education who will later do credit to the institution, does more than help the college of which he will always be a spiritual part. In an intangible but very real sense he adds to the value of his own degree.

LOCHINVAR

With the selection of a little-known English girl to fill the role of Scarlett O'Hara, and the selection of a little-known son of South Dakota to fill the role of football coach at Boston College, America's two major mysteries are solved. Frank Leahy has come to Boston, been seen by the alumni, and in that secondary role of after-dinner speaker, popularly if somewhat unreasonably imposed on a football coach, he has conquered. He is a personable young man, easy and friendly in manner, and one feels safe in predicting that he will be popular with the squad and undergraduates. To one like the *Alumnus*, who clings to the quaint and outmoded notion that football should be fun, the last is an important consideration.

He has his share of the glamor that is theirs who have been disciples of the Master of South Bend. His apprenticeship was served beneath the truly wakeful eye of Sleepy Jim Crowley. He has won the plaudits of the most cantankerous assortment of pigskin pecans on the athletic tree, whose inverse cheer has become a national by word, the men of the Bronx. Above all, he practises that misty magic, the Notre Dame System.

The *Alumnus* speaks as one of Frank Leahy's fellow coaches. He knows that Notre Dame must have a system of defence. Even Notre Dame's opponents sometimes hold the ball. But the Notre Dame system, to him and his fellow quasi-experts, never means a defence. It means something out of the Machine Age grafted onto the witchery that gave its name to Salem. It means a Tilly Rasch manoeuvre, then a flash of hocus-pocus, and the ball is where you think it isn't. It means the shell game apotheosized. He discourses of it learnedly, but he does not understand it. He thrills to it, but he does not comprehend it. This, too, he knows. Often through the years, B. C. has suffered from stagnation of the turnstile. There is something in a touchdown that is native to his blood; there is something in the offence to which human nature responds. One hundred tourists see Niagara Falls for every one that visits Gibraltar.

The *Alumnus* makes bold to offer the new coach a word of advice. You have entered the most precarious profession in America, Frank. But you are going to perform before the fairest crowd of fans in the world. Football was born on Boston Common, modern track had its inception in the B. A. A. Boston took football from the start. The Boston fans are old and urbane and wise to the ways of sport. The Boston newspapers are fair and cooperative. The B. C. students are a decent crowd. Long years in the baseball doldrums have schooled Bostonians not to expect athletic miracles. This is your first big job, and you are ambitions and eager to succeed. Don't choke up over it. Don't think that you must be a Prussian drill-master; don't think that the destiny of the nation hangs on a converted point. If you happen to see these lines, please do not think that the *Alumnus* is presumptuous, or that he doubts your powers. You know football, he knows Boston. You will win some games and lose some games. But on the days when things go wrong, when the breaks are against you, when injuries and ineligibility beset you, remember this: Boston College, and the Boston of which it is a part, has had its share of athletic glories. Boston can look back with happiness on its sporting triumphs of the past. In that regard other cities can contest its claim. But its unique claim no city can fairly contest, that its fans are the fairest in the world.

"IN THOMPSON'S FOOTSTEPS"

On the evening of March the 13th in the main ballroom of the Somerset Hotel, Father Terence Connolly, S. J., head of the English Department of the Graduate School, will give a lecture on his summer in England in connection with his study of the life and work of Francis Thompson. The title of the lecture will be "In the Footsteps of Francis Thompson," and it will be abundantly illustrated by pictures taken by Father Connolly personally. There will be scenes of the famous home of the Meynells in Sussex where Father Connolly was for three weeks the guest of Mr. Wilfrid Meynell, husband of the late Alice Meynell, the man whose miraculous charity rescued Thompson from his outcast existence in the streets of London and saved for posterity the great poetic genius whose works are one of the chief glories of modern Catholic literature. From Sussex Father Connolly retraced Thompson's footsteps from his birthplace in Preston to his last resting place in Kensal Green. At Ushaw, the poet's Alma Mater, Father Connolly stayed for several days as the

guest of the President, Monsignor Corbishley, and was given every facility for the study of Thompson's school-days. In Manchester, where Thompson was for six years, during his rather dilatory course in medicine, Father Connolly visited the medical school at Owens College and was the guest of Thompson's sister, Mother Austin, who, by a strange coincidence, now lives in the city which was the scene of the most crucial years of the poet's life. At the Franciscan Monastery in Pantasaph, North Wales, Father Connolly stayed for more than a week as guest of the monks whose kindly ministrations fostered the revived genius of Thompson during the days when he wrote "New Poems." At Storington, Father Connolly was very graciously received at the Premonstratensian Monastery to which Thompson was first brought by the Meynells after his rescue from the streets of London. Here Father Connolly saw the great crucifix which was the inspiration of the immortal lines of the "Ode to the Setting Sun," and he climbed Jacob's Ladder in the South Downes where, Thompson tells us, he wrote the rest of that famous ode, as he walked. One of the most interesting details of his travels was a visit to New-buildings, the home of Wilfrid Blunt with whom Thompson spent three weeks at the very end of his life, during which time Blunt's son-in-law, Neville Lytton, made the famous sketch of Thompson which was used by Mr. John Lavelle in painting the portrait of the poet which now hangs in the Thompson room—the greatest work of this distinguished Boston painter, according to the critics who commented upon his recent exhibition at the Vose Galleries.

His visits to these places and the other scenes connected with the poet's life and inspiration, will be shown by colored illustrations made from the pictures taken by Father Connolly himself. This will be an event which should prove of intense interest to the Alumni who are interested in a continuation of the work which Father Connolly is doing in preparing for exhibition and the use of students the invaluable Thompson manuscripts presented to him by Mr. Wilfrid Meynell when he was leaving for America. The proceeds from the lecture will be used for this work.

Several of the Alumni are acting on the men's committee of arrangements for the lecture. Mr. Neil O'Callahan of the class of 1925 is Chairman. Among other members of the committee are the following: The Reverend Wm. J. Daly, '16; Rev. Richard J. Quinlan, '15; Henry J. Smith, '22; Gerald F. Coughlin, '23; John C. Gill, '31; Francis T. Maguire, '33; Bernard W. McGrath, '21; John Donnelly, '34; Dr. John W. Gahan, '25; Dr. Nathaniel Hasenfus, '22; J. Burke Sullivan, '24; James A. Gookin, Jr., '21; Gordon F. Irons, '21.

At the Business College

REV. JAMES J. KELLY, S. J.

Many of our alumni have been inquiring about the progress of our new College of Business Administration which was opened in September. This interest on the part of our graduates is one of the most encouraging factors connected with our Jubilee venture, most pleasing to Very Reverend Father Rector and a sure sign of future success. For our new School of Business is an integral part of our College, which means that every Boston College man considers it a part of his life and, considering it thus, he is going to try to insure its proper place in the Community. In an endeavor to satisfy this admirable curiosity of our alumni and to link more closely a portion of our undergraduate body with their older brothers, we extend a cordial invitation to all to visit our headquarters at 126 Newbury Street, Boston College Intown, and to see how excellently this latest unit of a Greater Boston College is progressing.

The first Freshman class in the School of Business Administration was convened on September 19th. From approximately 125 applicants, seventy-three were ultimately selected as members of the class of 1942. These boys represented some twenty High Schools with the majority coming from our local schools, B. C. High, Boston Latin, English High, etc.

They were greeted by a Faculty which was well prepared for the pioneering task and most anxious to build a firm foundation for the well-planned edifice. A skilled workman of culture and refinement was the goal. The Jesuit system of education, the means to its attainment. To offer to the business world young college graduates equipped in a three-fold manner, science with that moral training so necessary for men of true Christian character, that cultural training so necessary for men of intelligence and refinement, that technical training so necessary for men who are to take a place in the intricate

and complicated business system of the modern state. Who will deny that there is an earnest demand and a serious need in the business world today for such men? An exclusive training in technical skills will not and cannot produce such men. A thorough development of all the faculties of the student can do so. Hence the Boston College School of Business must find a conspicuous place in her curriculum for the truly cultural subjects and for religion. English, modern language, history, philosophy, ethics and religion shall receive the same emphasis as do these subjects in the A. B. course. Courses in economics, government, accounting, business management, banking, marketing, finance, taxation, etc., will prepare the young collegian for that particular field of business which fits his aptitude and desire. The Freshman and Sophomore years will be general and fundamental, the Junior and Senior years, aside from the prescribed studies of philosophy and religion, more specific and technical. And all planned to meet the requirements of the American Association of Collegiate Business Schools. It is a large programme and means the "hard way" to a college degree, but we are confident of its success.

Keeping in mind this general purpose, the Freshman courses have been assigned with care. Hardly any B. C. man needs an introduction to Father John F. X. Murphy who explains those aspects of history and civilization that are indispensable to the efficient and thoughtful business man of the future. Father Lemuel Vaughan, for several years professor of Literature at the Heights, has been placed in charge of the Freshman English course. The Modern Language department is competently directed by Father Walter Friary and Mr. Thomas Lynch, S. J., while the Dean of the School, Father Kelley, directs the course in Religion. Mr. John Drummey, graduate of Holy Cross, Harvard Business School and Boston College Law School, is splendidly qualified to teach the principles of Accounting and Business Organization and in the class of Economic Resources, we find another capable guide in the field of Economics and an inspiring teacher, Mr. Robert Buck, '29, Georgetown Foreign Service School, '31. With these competent leaders, we feel that we have made an auspicious beginning in our new School. As ALUMNI NEWS goes to press, Reverend Father Rector and the Dean of the Business School are organizing an Advisory

Patmore's Mystical Poems of

Reviewed by FELIX DOHERTY

MYSTICAL POEMS OF NUPTIAL LOVE by Coventry Patmore; edited with notes by Terence L. Connolly, S. J., Ph.D. (Boston—Bruce Humphries, Inc., 1938; 317 pp., Cloth, \$3.00; Student's edition, \$2.25.)

Coventry Patmore's theme—that human love, especially nuptial love, is a symbol and manifestation of the love between God and the soul—finds its clearest and most appropriate expression in "The Wedding Sermon" and "The Unknown Eros," which comprise the present volume. "The Wedding Sermon" is a summary of Patmore's earlier work, and an adumbration of "The Unknown Eros"; the latter is divided into two books, the first of which is substantially an adumbration of the second, in which Patmore's theme reaches its fullest expression. The title, "Unknown Eros," seems, as Father Connolly point out, to refer to the fact that "conjugal love, the peculiar symbol used throughout the Odes, was almost completely unknown as the theme of profane lyric poetry, and even more unknown when made the type

and symbol of divine love." The appropriateness of the choice of 'Eros,' the Greek God of love, appears from the legend that he fell in love with a human being, and further, that he was considered "not merely as the god of sensual love, but as a power which forms the world by inner union of the separated elements."

According to Father Connolly, "The Unknown Eros" is a sequence developing "in the transition from one ode to another," as indicated by the editor's outlines of each book, but to my mind there is no such close sequence, nor do the editor's outlines indicate such. Thus, the outline of Book One, which expresses "the part that nature plays in the soul's approach to God," classifies the twenty-four poems contained therein as (1) poems of external nature, in which the Seasons are treated as "symbols of the Seasons of natural love"; (2) odes of love's joys and sorrows considered "as a parable and premonition of divine love"; (3) odes of love of country (political odes); (4) poems manifesting love of wisdom (philosophical odes); (5) odes of spiritual preparation for union with

Board of representative laymen who because of their relationship to the School on the one hand and their success in business on the other, will be of invaluable assistance.

The various extra-curricular activities of college life will find their proper place in our Business School. Already the students have established the Sodality of the Blessed Mother with several energetic committees engaged in the various fields of Catholic Action. During the Christmas season the members of these committees distributed fifty baskets to deserving families, in addition to supplies of clothing and books, all obtained from the students. The annual retreat, a traditional exercise in all Jesuit Colleges, was made during October with the Heights Freshmen. Several of the boys are taking part in Freshman athletics, while under the guidance of Mr. James Sullivan, S. J., a Debating Council and Public Speaking Forum has been active since October.

But come and pay us a visit, Alumni, and you will undoubtedly become better acquainted with a cause that well deserves your attention, a cause directed to "the greater glory of God" and a cause that is at once educational, patriotic and apostolic.

Nuptial Love

God (that is, poems of love of God). No transition from one poem to another is shown; in fact, the order of the outline does not even observe the order in which the poems appear, for the odes of love's joys and sorrows are not consecutively placed, as Father Connolly's category might seem to indicate, but are thrice interrupted by philosophical and political odes, and the units of the two latter groups are, therefore, similarly scattered. For this reason I doubt that a transition from one poem to another is demonstrable throughout the first book; nor do I think there is a central point to which each poem could be referred. This is not the case in Book Two, for here, although no strict sequence can be demonstrated, the *Psyche Odes*, describing the union of God with the soul, and *The Child's Purchase*, showing, in the figure of the Blessed Virgin, the perfection of that union, constitute respectively the climax and the conclusion of the Book and so give a central point to which all the other poems are referable. Father Connolly has taken full advantage of this fact, and his outline of Book Two, stat-

ing briefly the substance of each poem, indicates clearly the relation of each lyric to this center.

Apart from the minor defect indicated—that of overstating the closeness of the sequence—the notes in this volume are practically beyond censure, except of the most trivial kind. They are marked by the same common-sense scholarship, the same completeness and mind-quickening quality that marked Father Connolly's edition of Thompson's poems, published in 1932 by the Century Company. In fact, I consider them superior to the Thompson notes, for they have a unity which Thompson's variety of subject matter precluded. Realizing that a poem generally is not the result of sudden inspiration, and is not derived from a single source, but usually springs from a germinal idea maturing over a long period and nourished by other experiences, Father Connolly has endeavored here to trace each lyric back to its origins and to indicate the experiences which probably helped to shape it. That is not an easy task, but the results of his research will add immeasurably to the reader's understanding and enjoyment of these poems. Among other things, the notes of the present volume—comprising more than half its pages—treat of the poems' circumstances of composition, probable sources, other expressions which the poet has given to the same theme, real-life experiences affecting particular poems, and explanations of difficult passages and allusions. The editor has assembled from the four winds of life and letters commentaries so appropriate that in enjoying their appositeness one forgets to remark the amazing erudition that conjured them up. They have the additional virtue of containing no innocuous generalities or critical mumbo-jumbo, so often used as a cloak for ignorance. The result is a volume that is not only invaluable for students of literature, but which also, for the first time, brings Patmore's work within the reach of the ordinarily intelligent person who is not a student of literature, but who enjoys great poetry that is not too difficult to understand.

Limitations of space prevent me from noting in detail all the particular excellences of the notes, but one feature worth special mention, especially since it is likely to escape a hasty reader, is the carefully worked out system of cross-references. Thus, when, in "The Contract," Eve replies to Adam, who urges consummation of their nuptials:

*Does not yon love-delighted Planet run,
(Haply against her heart)*

A space apart

For ever from her strong-persuading Sun!

Father Connolly calls attention to a parallel passage in a later ode, "*Deliciae Sapientiae de*

Amore," where Patmore speaks of the earthly lover's desire for virginal love:

*How envies he the ways
Of yonder hopeless star,
And so would laugh and yearn
With trembling lips eterne,
Ineffably content from infinitely far
Only to gaze
On his bright Mistress' responding ways,
That never know eclipse;*

Finally, the editor relates both passages to their adumbration in Patmore's earlier work, "The Wedding Sermon":

*Love's inmost nuptial sweetness see
In the doctrine of virginity!*

and to an allied thought in the prose work, "Aurea Dicta": "All men are led to Heaven by their own loves; but these must first be sacrificed." This is but one instance, taken at random, of Father Connolly's illuminating use of cross-references. The notes on every poem contain them, revealing at every turn the essential unity of the poet's theme, and the variety of its development, and so add immeasurably to the delight of the reader.

The artistic character of the odes of the first Book is generally high, and there are few odes that have not passages as quick with human pathos and as faultlessly elegant as the concluding lines of "A Farewell," where the poet consoles himself with the thought that although his joining the Church against the wishes of his dead wife may result in temporary spiritual separation, they will surely meet again and enjoy a happy eternity together,

*The bitter journey to the bourne so sweet
Seasoning the termless feast of our content
With tears of recognition never dry.*

But it is the second Book that contains the ultimate in Patmore's poetry—a succession of great odes unique in English letters. Diamonds cut with diamonds, they shine with the even, translucent clarity of poetic genius, occasionally flashing forth in sudden lightnings. Witness the much-praised line in "To The Unknown Eros" (repeated exactly in "Eros and Psyche") in which the God of Divine Love is described as coming by means

*Of sudden wings
Through delicate ether feathering soft
their solitary beat;*

or the passage in the magnificent ode, "Legem Tuam Dilexi," where the poet, remarking that the life force in finite beings continually struggles to free itself from the bonds that gives it specific shape, as of flower or stone, writes:

*The same
Seditious flame
Beat backward with reduplicated might,
Struggles alive within its stricter term,
And is the worm.*

It is this same ode which contains the most perfect line that I have read in English poetry:

*How full of bonds and simpleness
Is God!*

Then there is "The Child's Purchase" with its succession of great epithets applied to the Blessed Virgin:

*Thou Speaker of all wisdom in a Word, . . .
Life's cradle and death's tomb, . . .
Vast Nothingness of Self, fair female Twin
Of Fullness, sucking all God's glory in!*

And the Aeschylean:

*Key-note and stop
Of the thunder-going chorus of sky-Powers.*

And beyond all, the three Psyche Odes revealing the innermost secrets of earthly and heavenly love in lines that dance with uncontained gaiety.

Some curious misrepresentations of Patmore and of Father Connolly's book have already appeared in the wake of this publication—strangely enough, in the "The Commonwealth" of January 13, 1939, in a review by George N. Shuster. He writes: "If the (Father Connolly's) intention was—as the title seems to indicate—to prepare a work of spiritual reading, there would seem to be little occasion for the political odes. Nor would the reader expect to find more than a modicum of literary or textual information. If, on the other hand, the edition was designed to serve the literary student, it should have been either very simple in its exegesis (i. e., supply what a beginner needs by way of help) or as scholarly and definitive as possible. Unfortunately, the book attempts all these things and fails to accomplish any of them well."

A title, as Mr. Shuster should know, generally designates the subject matter of the book, not the author's intent. There are libraries of books with titles savoring much more of "spiritual reading" than this one, that are not spiritual reading. Moreover, Father Connolly's intent is stated in his Foreword: "to elucidate Patmore's meaning and to help others attain to the apocalypse of hidden delight and spiritual exaltation in his poetry." In other words, Father Connolly's work is motivated by the fundamental urge in every lover of Beauty—to communicate that Beauty to others. His own words and his method of treating his subject give the lie to Mr. Shuster's suggestion that Father Connolly's work is motivated by pietism.

In regard to the charge that the book, if intended for students, has much more than a beginner in Patmore needs, and less than an advanced student requires, I submit that this is a matter of pedagogical judgment in which a teacher of Father Connolly's long experience should certainly prevail over Mr. Shuster, whose

acquaintance with the classroom is, I presume, somewhat more limited. My own view, based on a thorough examination of the text, is that the editor has adopted a prudent *via media*. He has avoided both the extreme of pedantry and the extreme of that barren "modicum" which his critic considers as the only alternatives. The result is a book which can be recommended to beginners and advanced students alike, and is also particularly ideal for the general reader who enjoys good poetry.

Mr. Shuster also remarks that the models of Patmore's Odes were the poems of St. John of the Cross. Aside from the fact that mystical writing has a common vocabulary and theme-source, it is common knowledge that the best-known expression of Patmore's love theme is "The Canticle of Canticles," and that over 450 years before St. John of the Cross penned a line, St. Bernard of Clairvaux was delivering his sermons on the Canticle, parts of which sermons were translated and published by Patmore and his second wife. Undoubtedly, Patmore drew from St. John—especially from the Saint's prose work—for his name occurs more than once in the poet's essays; but there is no evidence to show that he drew exclusively from him, for even more frequently mentioned than St. John are St. Bernard, St. Thomas Aquinas, and St. Augustine. Furthermore, he draws illustrations for his themes as readily from pagan as from Christian sources.

Finally, Mr. Shuster records that "The Angel in the House,"—Patmore's principal earlier

work—"is still the best of his works. . . ." This view is certainly at variance with the general critical view expressed by Basil Champneys in his introduction to the 1906 edition of Patmore's complete poetical works, where he remarks: "The metal is in both cases the same; but in the latter work (i. e., the Odes) it is free from alloy." A more conclusive argument may be drawn from a comparison of the texts. Here is a snatch from the "Angel" representing a familiar thought in Patmore—that too much joy becomes intolerable:

. . . the mind finite,
Puzzled and fagged by stress and strain
To comprehend the whole delight,
Made bliss more hard to bear than pain.

In "Eros and Psyche," the same thought finds much more emotional power:

O, too much joy; O touch of airy fire;
O, turmoil of content; O, unperturb'd desire! . . .
Bitter be thy behests!
Lie like a bunch of myrrh between my aching breasts.
Some greatly painful penance would I brave.
Sharpness me save
From being slain by sweet-

The difference between these two passages is typical of the difference between the "Angel" and the Odes. I leave it to the reader to decide which is the better of the two works.

"Fellow Coaches"

GEORGE J. DEVLIN

The scene is the Varsity Club dinner. Seven hundred alumni are waiting expectantly and with a glint of cold criticism in their eyes to survey Frank Leahy, the new football coach and principal speaker of the evening.

Finally, Jerry Mahoney, the toastmaster, arose, drummed out attention with his knife against a glass, and started a short introduction. There was an enthusiastic but still cautious round of applause. Leahy arose. There was a little tenseness in the room, for everyone knew that Leahy had a tough job on his hands. He was going to be judged by his words.

Leahy cleared his throat, calmly turned and addressed the toastmaster, turned back to the alumni and with the trace of an impish Irish

grin on his face addressed them seriously as "Fellow coaches."

There was a roar of laughter, which gradually subsided, and then a burst of hearty applause. Leahy had accomplished his task in the first minute. He had formed a bond between himself and the graduates of his adopted college.

Then he went on to give his talk in an easy, unhurried and suave manner. A few of the usual football stories were interspersed, but the meat of the address was what the audience liked. They learned that Leahy comes to Boston College "to succeed, not to fail"; that he hopes to be able "to guide his players physically, athletically and spiritually"; that he intends to develop an attack that will be efficient and "interesting to watch"; that he will be glad to do

anything within his powers to accomodate an individual or group of the alumni.

His words regarding the attack next fall were amplified in an interview later that evening. The Boston College offense will be based on the Notre Dame system, but the team will also use almost as many plays from single wing and short punt formations. The Boston College offense will not be copied after Fordham's. Leahy has ideas of his own on the matter. For one, he believes in more forward passing. Generally speaking, he believes that the offense should be shaped to suit the material.

One of the nicest things about Leahy's talk was the sincere tribute he paid his predecessor, Gil Dobie. "I am sorry and happy to succeed Mr. Dobie," he said, "sorry because of the enviable record he has made here; happy because the men with whom I work will have been thoroughly schooled in the fundamentals of football. And I say that without fear of contradiction."

Leahy made just as big a hit with the student body the next day when he told them that he has one regret in coming to Boston College, and this is that "my old boss at Notre Dame could not be here to see me, for Boston College is just the kind of school Rockne would have recommended to one of his boys." He made a more lasting impression when he took a huge floral wreath given him by the student body and placed it on the main altar of St. Mary's chapel.

Leahy's life from high school days has always been connected with football. He was born Aug. 27, 1908, in Winner, S. D. At the age of 16 he moved to Omaha, Neb., and while playing on Central High's eleven was selected on the all-state team. His coach at Omaha was Earl Walsh, himself a Notre Dame graduate and at present backfield coach at Fordham.

Naturally, he selected Notre Dame as soon as he considered going to college. He was a center in high school but a knee injury in his sophomore year at Notre Dame made Rockne change him into a tackle. As a senior, Leahy was regular right tackle, pairing with Johnny Law, the former Manhattan coach, who played guard on the same side of the line.

After graduation, he served for a year as line coach at Georgetown, and then he left to become an assistant to Jimmy Crowley at Michigan State. He followed Crowley when the latter was named Fordham coach in 1933. His ease on the speaking platform can be attributed to the experience he has gained at the many coaching schools at which he has lectured and to his job as sports promotor of a large shoe company.

The 1939 football schedule, complete except for the opening game, was announced.

Oct. 12, Florida; 21, Temple; 28, St. Anselm; Nov. 4, Auburn; 11, at Detroit; 18, Boston University; 25, Kansas State; Dec. 2, Holy Cross.

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Mid-year examinations and the pros and cons of the football coaching situation were the main topics of conversation in the lower rotunda of the Tower Building during the winter months of January and February. Hockey, track and the Philomatheia Ball received a certain amount of notice but psychology, biology, rhetoric, poetry, Clipper Smith, Bill Kern, Jock Sutherland and, later, Frank Leahy, were definitely the burning issues of the hour. It was hard to decide whether the undergraduates who spent their spare time in the stillness of the reading room in the library outnumbered those who preferred to discuss the merits of Smith and Kern around the tables in the cafeteria. Both pastimes were very popular until the examinations finally ended and the Athletic Association surprised us by announcing the appointment of Leahy. Then the students in the library closed their books and walked across the campus to the cafeteria and everybody in the college sat down together with coffee and cigarettes to talk about the Notre Dame system and the Fordham lines of the last six years.

The naming of Leahy as Gil Dobie's successor met with the universal approval of the undergraduates, but it is safe to say that nobody at University Heights except the Athletic Association officials and a few members of the faculty suspected that he was being considered for the job until Bill Grimes broke the story in the "American" a few hours before the official announcement. Even the college correspondents for the morning papers, who are supposed to know the innermost secrets of the campus, were badly fooled on this one. They knew in advance the time of the appointment and they know that the candidate was to be an assistant coach of one of the nation's best college football teams, but Leahy was the furthest person from their thoughts. The rest of the students were even deeper in the dark and the daily bulletins on the coaching situation posted by the editors of "The Heights" during the month of January, reflected the vague, contradictory and comical student opinion on the matter. "The Heights" came out flat-footed with a prediction on January ninth that Clipper Smith would be signed in Philadelphia that night and said the same thing about Kern, Sutherland and Warren McGuirk during the next two weeks. One day, during this hectic interlude, a rumor spread through the college that Smith was having lunch with John P. Curley in the cafeteria. Under closer inspection, Mr. Curley's luncheon guest turned out to be none other than the well known authority on charley horses and sprained ligaments, Dr. Ben Godvin. Dr. Godvin couldn't understand why so many students were staring at him.

Leahy made his first appearance before the

On the Heights

JOSEPH MCCARTHY

undergraduates the day after his debut at the Varsity Club dinner and he received an enthusiastic welcome. The football players presented him with a huge basket of flowers which he placed on the altar of the chapel.

While all this football news was holding the spotlight, the hockey team was enjoying a fair season, and the track team, which even Jack Ryder considered below the average in December, blossomed into something very special indeed. The varsity mile and two-mile relays and the freshman mile quartet all scored wins in the Boston Knights of Columbus games, and then the varsity mile team went to the Millrose games in New York and astonished the sports experts by beating Manhattan and the superb Holy Cross sophomore combination which was supposed to be invincible.

The other extra curricular activities worked on a full time basis through the winter. The Dramatic Society presented a world premiere of Emmett Lavery's "Second Spring," a play concerning the famous dispute between Cardinal Newman and Cardinal Manning, and the Glee Club combined forces with the Orchestra for concerts at Regis College and the Philomatheia Club. All records for attendance were broken at the annual Philomatheia Ball in honor of the senior class at the Copley Plaza, even though it did come in the middle of the examination period. Merle Carey of Marlboro, the student chairman for the ball, said that a new high number of 253 undergraduates attended the social function and that a total of 970 people were there. No one doubted his words. The ballroom was so crowded that the grand march couldn't find enough room to march.

"The Heights" conducted a clothing survey and announced that the students considered Edward Guthrie of Somerville, drum major of the band, the best dressed senior on University Heights. A few days later the "Sub Turri" circulated the ballot for its annual poll of opinion and awarded the same title to George Norberg of Arlington, a defense man on the hockey team. These publications never seem to agree on anything.

Leonard S. Whalen, '06, is conducting a course in the Music of the Liturgy at the Boston University College of Music.

The Class of 1926 held their thirteenth annual banquet at the Hotel Kenmore on February 18. Rev. Thomas N. Quirk, M. M. '26, who has been engaged in missionary work in Manchuko for the past seven years was the principal speaker. Rev. Martin P. Harney, S. J., whom 1926 claims as their adopted classmate, gave his usual enjoyable comment on matters of current interest.

Gerard B. Newman, '18, was married on January 1. His classmate, Rev. Otis F. Kelly, who was to have performed the ceremony, was unable to do so, being confined to St. Elizabeth's Hospital at the time.

Frank Crowley, '18, who has made an enviable record as an aviator, is living in Westerly, R. I.

The engagement of Miss Rita Eileen Farrell of Belmont to Dr. Thomas L. O'Connell, '29, of Providence, R. I., was announced recently.

Congratulations are being received by the William J. Cunninghams ('26) upon the birth of a son.

The engagement of Miss Mildred Elizabeth Hargrove of Belmont to C. Arthur Cusick, '22, of Chicago, was made known recently.

Wedding bells are soon to be in order for Miss Eleanor Riley and Vincent A. Weners, '36; also Miss Mary Elizabeth Curran and George F. McGunnigle, Jr., '37.

Francis A. Kelly, '24, has been appointed Superintendent of Schools in Watertown, Mass.

Rev. Daniel J. Donovan, '16, has come to the aid of the Maroon and Gold basketballers by making available the court of the Presentation Club.

George F. Donovan, '25, (Ph. D., St. Louis Univ., '31) is the President of Webster College, Webster Groves, Mo.

George C. Moore, '34, is studying in Massachusetts State College in Amherst, Mass.

Thumbing through the back numbers of the *Japan weekly (LIFE)*, we were interested to find an account of a bout between Captain Warren J. Clear, '18, and the jiu jitsu of the Japanese army which was staged in 1922, to determine the relative merits of boxing and judo. The account relates that Capt. Clear knocked the *Dr. Jap* out in the second round.

Dr. Henry A. O'Brien, '32 (Tufts Dent. Sch., '38) has opened an office at 1177 Washington Street, Dorchester.

Frank W. Phelan, '28, is associated with W. T. Phelan & Co., well known Harvard Square realtors, who are celebrating the 40th anniversary of the founding of the company.

Brenton S. Gordon, '36, is employed as a fire underwriter by the Traveler Insurance Co., Boston.

Joseph H. Killon, '36, is an assistant underwriter for the Massachusetts Bonding and Insurance Co.

It is interesting to learn what has become of members of the great 1919 team. The brilliant Jimmy Fitzpatrick is athletic director in the schools of Portland, Me., and golf professional at the Portland Municipal course. Ben Roderick is in business in Navarre, Ohio. Tom Scanlan is a member of the firm of Vincent P. Roberts, Boston. Jimmy Liston is on the faculty of Lowell High School. After ten years of coaching at Canisius College and of professional football, basketball and baseball (once a member of the Boston Braves and New York Yankees), Luke Urban has gone into business as have Frank Morrissey and Phil Corrigan. Silver-haired Tommy Swah has long since passed to his eternal reward. The great tackle, Con O'Brien, is prominently mentioned for a high post in the Boston Police department. Fr. Jim Doyle is at St. Patrick's in Roxbury and his fellow guard, George Kelly, is conducting a physicians' financial bureau. Dave Mullin, tackle, is coaching and teaching at Taunton High School, while center Jack Heaphy performs a similar chore in his native Dedham.

Ray Towle, '35, is a distributor salesman for the American Tobacco Company.

John L. Vaughan, '35, is divisional sales manager for the American Tobacco Co., with headquarters in Scranton, Pa.

Richard F. Canavan, '38, was recently elected Grand Knight of the James E. Hayes Council K. of C., Roxbury. Dick is studying history in the Graduate School.

The New South Avenue Riding Club, Weston (John M. Maher, '31, prop.) seems to have become the regular meeting place for B. C. equestrians.

J. Harold Kelly, '30, is in the oil business in Belmont.

John J. Kelly, '30, is teaching in Watertown High School.

William L. McDonald, '30, has resumed his position on the faculty at Andover High School, after a year's study at the Sorbonne.

Roger F. O'Sullivan, '30, and William J. Toomey, '30, are teaching in the Cambridge schools.

William J. Mulcahy, '30, is booking motion pictures.

John J. Connelly, '30, is a probation officer in the Boston Juvenile Court.

Dr. William G. O'Connor, '30, Cambridge surgeon, is the proud father of a baby girl.

Dr. Garrett L. Sullivan, '30, has opened offices at 5 Bay State Road, Boston. He is specializing in diseases of the eye.

Martin P. Higgins, '17, was married on Thanksgiving Day to the former Miss Julia F. Dechey. Rev. William Lane, S. J., performed the ceremony. They are at home at 51 Upland Road, Somerville.

Charles E. Coyle, '21, is secretary of the Boston Chamber of Commerce.

The annual dinner of the Class of 1916 was held at the Hotel Lenox on January 25 with forty members in attendance. William L. Carney was elected president for the coming year. The class is completing its scholarship fund and plans are being made for the twenty-fifth reunion in 1941, under the direction of John B. Atkinson, chairman.

The engagement of Mary Elizabeth Mullin to John M. Dacey, '35, was made known recently. The bride-to-be is the daughter of Francis R. Mullin, '00.

A local chapter of The Blackfriars has been organized, and will soon present several one-act plays, to be produced under the direction of Mark F. Russo, '21. Junior Master in English at the Boston Latin School. Business affairs of the organization are under supervision of Paul J. Weners, '24, who was general manager of "The Heights" in his college days and is now Junior Master in Latin and Greek at Boston Latin School.

NECROLOGY

REV. CORNELIUS A. MURPHY, S.J.,
Died November 30, 1938

RICHARD S. TEELING, '99
December 9, 1938

JOSEPH H. CONNORS, '33
December 9, 1938

THOMAS P. DALEY, '35
Died December 12, 1938

AUGUSTINE L. RAFTER, '92
Died December 30, 1938

ARTHUR W. MACDOUGALL, '34
Died January 1, 1939

REV. FRANCIS H. HOUSTON, '94
Died January 11, 1939

REV. EDWARD P. FARRELL, '00
Died January 14, 1939

WALTER W. HINES, '31
Died January 23, 1939

REV. CHARLES W. LYONS, S.J.
Died January 31, 1939

REV. CHARLES F. BLANCHARD, '11
Died February 5, 1939

REV. PETER F. CUSICK, S.J.
Died February 7, 1939

WILLIAM B. FALLON, '31
Died February 7, 1939

Requiescant in pace!

Edward D. Phillips, '25, after several years in the majors, has been appointed manager of the Wilkes-Barre, Pa., team in the Eastern league.

Judge John W. McIntyre, '30, has been elected Mayor of Attleboro, Mass.

John P. Hanrahan, '33, has been appointed head of the language departments at Deerfield High School.

Joseph G. Brennan, '33, professor of Philosophy at New Rochelle College, was married in December. Joe is completing the work for his Ph. D. at Columbia University.

Gerald G. Barry, '34, is on the faculty of Greenfield High School.

Marcus Lewis, '34, is teaching French at the University of Detroit and working for his Ph. D. at the University of Michigan. Marcus was married recently.

George T. Trudell, '36, has completed his naval aviator's course at Pensacola, Fla., and has been ordered to duty at Pearl Harbor, Honolulu.

Joseph F. and J. T. Linehan O'Connell, of the class of 1934, were among the successful candidates in the recent bar examinations and have opened an office in Brighton.

Leo R. Noonan and John J. Mahoney of the class of 1911 have sons at The Heights.

Gerald A. Harrington, '22, is connected with the Post Office Department in Malden.

Frank Colbert, '26, has returned to Boston, after teaching in Brooklyn for eight years, to accept a position with the Liberty Mutual Insurance Co.

James F. Walsh, '27, was married recently to the former Patricia O'Connor of Lawrence. They are living at 227 Park Drive, Boston.

Dr. Daniel H. O'Leary, '27, who was married last summer, is enjoying a year's honeymoon in Europe.

Aviation Cadet Victor E. Ouimet, '33, has been ordered to duty with Scouting Squadron 72 aboard the Aircraft Carrier U. S. S. Wasp.

SOCIAL SCHOOL ALUMNI

Leo Friel is a staff member of the Family Welfare Society of Swarthmore, Pennsylvania.

Fordham University Graduate School of Psychology has announced the appointment of James F. Lawrence as instructor. Mr. Lawrence will devote part of his time to the University Psychiatric clinic where he will serve as a psychiatric social worker.

John S. Roche writes with the enthusiasm of a real Californian of his work with the Catholic Charities in Los Angeles where he serves as a case worker in the Big Brothers Division.

James J. Heggie, Jr., '32, president of the Boston College Club of West Roxbury, was married on Saturday, January 27. The bride was the former Miss Helen Griffin of Jamaica Plain. Among the ushers were "Eddie" Gallagher, '32, and William B. Hickey, '34.

There is a keen rivalry among the members of the howling team of the West Roxbury Club. "Bill" Hickey, '34, is the high man at present, with an average of over 90.

Norbert Nyhan, '33, is employed as a salesman by the S. S. Pierce Company.

Joseph King, '33, is a member of the Boston Police Department, stationed in Jamaica Plain.

Francis W. Heanue, '17, has been appointed New England Advertising representative for The New York Times.

Robert V. Merrick, '24, is New England representative of the Scripps-Howard papers.

John J. Burns, '21, former Counsel to the Securities Exchange Commission and later to the Maritime Commission, has been elected a director of United Corporation.

Gerald A. O'Connor, '26, South American representative of the Raymond Concrete Pile Company, has been elected vice-president of that company.

John A. Canavan, '18, is acting United States Attorney in Boston since the resignation of Francis J. W. Ford.

Myles E. Connolly, '18, is living at 1305 North Sweetser Avenue, Hollywood, Calif., while writing for the movies.

Several alumni have pointed out to the Editor that the University Club in Boston is conducting a membership drive. This Club already has a large representation of Boston College men in its body, and has proved an excellent meeting place for our graduates.

The University Club can be highly recommended, and it is hoped that interested members of the Alumni will communicate with some member of the Club, or with John C. Gill, executive secretary of the Alumni, who will be glad to provide all necessary information with reference to membership in this Club.

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hear hearsay!

by **TOM HARTY**

Well, so much has been going on lately in Massachusetts politics that it might be wise to talk only of the weather, while they send the body politic to an osteopath.

At this writing the weather is colder than a banquet olive. And I've had to keep so much alcohol in the car that every time I stop it leans against the curb.

Last nite was just too much for it. I couldn't turn the engine over this A. M. till I gave it a double bromo.

On the way to town I had all I could do to keep it on the road. It started to see pink policemen. They weren't pink at all . . . the headlights were just bloodshot.

And the wagon smells like a travelling tavern. First thing you know I'll have to put a free lunch on the hood and carry a union bartender in the back seat. That is, if a union bartender will take a back seat.

Hope the weather gets a little warmer before the engine becomes an alcoholic and gets cirrhosis of the gaskets. Or starts hanging around parking lots trying to bum enough to get a hooker of freezone.

Things are getting very bad. On three occasions lately it has had to be towed home from gas stations. At one station, where I have always been a welcome customer, the car has been shut off. The proprietor says it comes in at all hours, gets noisy, and drives away the Packards and the Buicks.

So, all I can do is hope for warmer weather before it gets hardening of the carburetor and starts seeing Model "T's."

If things get too bad I'll have to tear down the car and put in Dog Racing.

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LIBERTY 6545

ALUMNI BOWLING LEAGUE

On the evening of January 6 a meeting was held at the Kenmore of representatives of Boston College Clubs interested in the formation of a bowling league. Of all the clubs notified the following were represented: Arlington, Belmont, Cambridge, Dorchester, Hyde Park, Medford-Malden-Melrose, Newton and West Roxbury.

Thus came about the first step in the crystallization of an idea fostered by the late John A. Ecker, '23, and which it is our sincere hope will reach fruition during the remainder of this year.

The members attending this meeting were extremely enthusiastic about the idea of such a bowling league and this enthusiasm has carried over into the league itself which up to February 10 has had three meetings and which plans to meet each Wednesday evening at 8:30 at Shanley's Alleys, 615 Washington Street, Boston.

Officers of the League elected at this meeting are Charles J. Leonard, '28, President, and Raymond F. Scott, '26, Secretary.

The League is now composed of ten teams and while it will not be possible to include additions to this group because of schedule difficulties, the

League extends a sincere invitation to interested alumni to come in and bowl. Anyone desirous of spending an enjoyable evening can be accommodated.

The committee in charge of this newest Alumni activity hopes that the clubs outside of suburban Boston, and a few within, will give serious consideration to the formation of a Northern and Southern division in which it would be possible for the various clubs to become better acquainted with each other and in this way to foster a stronger spirit of friendliness and co-operation within the Alumni body.

It is our opinion that this League is one of the most important activities undertaken by the Alumni Association and we feel that it will be of great benefit both to the Association and to the individual members.

Already in the three weeks during which the League has operated, it has brought together some fifty to seventy-five members who are the better for having met. It has developed a keen rivalry among the member clubs as well as among the individual bowlers, for they take a lively interest in the weekly standing of the clubs and of the individual averages.

Next year it is hoped that the League may be-



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gin operations in October and run a full schedule through the Spring. In the meanwhile the clubs not represented at present should think seriously about the splendid possibilities which such an activity provides, and plan to be represented in the Fall.

LEAGUE STANDING FEBRUARY 10

	Won	Lost	Pinfall
Cambridge "A"	10	2	4010
West Roxbury	9	3	3926
Arlington "A"	7	5	3698
Melrose-Medford-Malden "A"	6	6	3813
Cambridge "B"	5	7	3833
Dorchester "A"	4	8	3732
Melrose-Medford-Malden "B"	3	9	3674
Hyde Park	3	9	1309*
Arlington "B"	1	7	2442†
Dorchester "B"	4	0

*Forfeit Jan. 25, Feb. 8.

†Rolled two matches.

An Old Friend

Extends

Best Wishes

to the

Boston College
Alumni
Association

February 3, 1939.

The Editor,
ALUMNI NEWS,
Chestnut Hill, Mass.

Dear Sir:

In the last issue of ALUMNI NEWS there appeared an article relative to the employment of Boston College men by or through the instrumentality of their fellow alumni. While I heartily endorse the thought behind the proposal, I rather doubt its efficacy when one considers the limited number of our alumni who are in a position to help in this respect.

I hope I am not being egotistic in assuming that I have a far more beneficial and practicable plan along these lines.

Are you aware of the fact that there are approximately 7,000 B. C. Alumni in Metropolitan Boston who, together with their families, mediate and immediate, aggregate nearly half a million individuals—consumers of every conceivable type of merchandise and service.

Are you further aware that, for almost every imaginable consumer want, there is a Boston College Alumnus whose business it is to cater to that want, whether as an independent business man or one in the employ of another.

Specifically my proposition is this:

1. A compact business directory would be drawn up listing the occupation and business address of every alumnus interested, doctors and lawyers included. A small charge would be made to cover cost of printing and mailing.
2. A copy would then be mailed to each alumnus and, it is suggested, used as a reference when anticipating a purchase of service or merchandise.
3. If any subscriber, through the instrumentality of the directory, benefits by a sale of merchandise or service, he shall contribute a certain percentage of the amount of the sale to the alumni organization to be used for some constructive purpose. Purchasers would request a duplicate sales slip, send it to the alumni office, from where the seller would be billed for his donation.

Thus a mutually beneficial arrangement is evolved (a) the alumnus in business profits by a sale; (b) as a result of increased sales he is in a better position to employ one or more fellow alumni; (c) the consumer obtains what he wants at the price he wants to pay; (d) the alumni organization increases its much-needed income.

The proposal has limitless possibilities, even going so far as to facilitate the establishment of a fund which would enable Boston College Alumni to establish themselves in business.

We all must make necessary purchases—food, fuel, shelter, household necessities, clothing, transportation, medical and legal services, etc.—WHY not patronize those whose prosperity will benefit you and yours?

Remember! "Whatever you want a Boston College man sells it—and reasonably."

Kindly demonstrate your interest in this matter by phoning, or preferably writing, either to John C. Gill, Alumni Office, or to the writer, 50 Crosby Road, Newton.

Don't let a postage stamp stand between you and our collective well-being!

Sincerely yours,

WILLIAM C. RAY, B. C., '34.

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Father John Bapst

**The first of two articles on
the life and work of the first
President of Boston College**

John Bapst was born at LaRoche, a village of the canton of Fribourg, Switzerland, December 7th, 1815. His parents were prosperous farmers, and were therefore able to give their three sons, Joseph, John and Abel, a thorough education. At an early age, John was sent to the village schools. Even at this time he gave promise of his subsequent career. His assiduity in study and his quickness in acquiring knowledge commended him in a special manner to his teachers. His piety was not less remarkable than his studiousness. While naturally gay and fond of the sports of boyhood, he possessed a wonderful degree of self-control, a rare love of the things of God, an open hand and a generous heart that beat in quick sympathy with the poor of Christ. Brought up in the saving atmosphere of a thoroughly Catholic canton, far from the blighting influence of a large city, faith took such deep root in his soul that, ever after, in his subsequent life, amid heretics and infidels, it made him victorious in every encounter. The love of good was instilled into his young heart in such a way as to make him proof against all the temptations of later life.

Even at the early age of eight, he gave signs of the destiny towards which the hand of God was guiding him. He used to relate with a merry laugh, that at this period of his life, all his leisure moments were employed in building little altars, singing Mass and Vespers, and preaching soul-stirring discourses to a vast congregation composed of beings no more vital than the listening oaks and contrite willows of his native forests.

Having finished the course at the schools of La Roche, he was sent, at the age of twelve, to the famous college at Fribourg. Here he passed successively through the course of grammar, humanities, rhetoric and philosophy. An old school friend of Father Bapst's, who still survives, has written concerning this stage of his

life: "John Bapst was ever regarded as one of the most brilliant and, withal, thorough students in his various classes, especially in philosophy."

The course of philosophy at St. Michael's lasted two years; but such was Father Bapst's eagerness to be enrolled among the sons of St. Ignatius, that, at the close of the first year, he applied for admission into the Society. He was received into the novitiate at Estavayer-le-lac (Stafis), canton of Fribourg, September 30th, 1835. The late Father Enders, who had entered the same novitiate a year previous to Father Bapst's coming, relates the impression he created on his arrival. "He was then nineteen years of age, and possessed a really noble countenance, at once handsome and betokening a wonderful candor. He won all hearts from the very start." At the end of his first year of probation, the novitiate was transferred to Brigg. Father Bapst ever recalled these days of his noviceship as the happiest of his life. He was esteemed as one of the most fervent among the novices, while his piety was ever free from all evanescent sentimentalism. His was a manly piety, a piety not mingled with a religious gaiety, springing from a deeply religious soul, and growing in vigor as years went on, until it made itself felt in his subsequent masterly direction of the interior life of many religious souls.

He entered upon the study of theology in 1843, and, during his four years' course, showed that herein lay his forte.

On the thirty-first day of December, 1846, Father Bapst, then in his third year of theology, had the great happiness of receiving the order of priesthood at the hands of the Right Reverend Stephen Marilley, Bishop of the diocese of Lausanne, Switzerland. On New Year's Day, 1847, Father Bapst, with tender devotion, offered for the first time the holy sacrifice.

Father Bapst was sent to France to make at Notre Dame d'Ay his third year of probation under the enlightened direction of Father Fouillot, who ever afterwards retained a cherished place in his heart.

In the early part of May, 1848, when his tertianship was drawing to a close, he was hurriedly summoned one afternoon to the room of the Father Instructor, who communicated to him the order of the Reverend Provincial, Father Minoux, directing him to proceed at once to Antwerp, there to take a ship for America. Father Bapst was stunned by the unexpected news, and was greatly distressed. He was unable to hide his grief; tears sprang to his eyes, and he felt powerless to restrain their flow. His fellow-tertians, on his return to their midst, noticed his great emotion and eagerly inquired its cause. "I am ordered to America," he said in broken accents, "and I have never thought of that land. I do not believe I was ever made for the missions." His sympathizing brethren, to whom he had greatly endeared himself, had often heard him express the natural repugnance he felt for the foreign missions, and were not surprised at the agitation he manifested. They knew, too, how keenly his affectionate heart would feel the wide separation from his native land, so passionately loved by every true Swiss. "Write, then," they urged him, "to Rev. Father Provincial, manifest to him your repugnance for the missions, and he will not hesitate to change your destination?" "Oh! I will take care never to pursue such a course," he bravely replied. "I did not ask to go, but my superior sends me; I obey. May the holy will of God be done." He bade farewell to his brethren and proceeded without delay to Antwerp, where he met forty other members of the province, bound like himself for the great republic of the West. Among them was Very Rev. Fr. Anderledy, who afterwards labored on the missions in Wisconsin. The poor exiles, on their arrival in New York towards the end of May, 1848, were received with open arms by Father Ignatius Brocard, formerly Provincial of Switzerland, then the Provincial of the Maryland Province, and by their American brethren of the New York Mission.

Some of their number were destined for the West, others were reserved to toil in the province of Maryland. Among the latter was Father Bapst. Soon after his arrival, while still totally unacquainted with the language and customs of his adopted country, he was sent by Father Brocard to the Indian Mission at Old Town, Maine, which had been, for nearly twenty years, deprived of the ministrations of a priest.

For three years Father Bapst devoted himself with a truly apostolic zeal to the conversion of the poor Indians who had been destitute of all priestly ministrations. His boundless

charity, however, did not suffer him to confine his labors to these poor Indians, but while dwelling in their midst he made frequent excursions in search of the stray sheep among their white brethren.

In September, 1850, Father Bapst gave up his residence at Old Town and removed to Eastport, which he constituted the centre of the numerous Jesuit missions in Maine. He resided for three years and one month among the Indians, but he found his apostolic zeal completely thwarted by the internal dissensions existing among them. No sooner would he succeed in bringing the poor Indians to a sense of their religious duty, and in weaning them from their barbaric vices, than an uprising of the factions, which divided the Indian tribe into hostile camps would cause the poor Indians to cast to the winds all their virtuous resolutions, and, while satisfying their vengeful inclinations, give full vent to their recently bridled passions. In view of this melancholy condition of affairs, the Rev. Father Provincial deemed it better that Father Bapst and his catechist, Mr. Force, a Jesuit scholastic, should withdraw from residence among the Indians, and while not abandoning the poor children of the forest altogether, extend their labors to the thousands of Irish emigrants and French Canadians who had heretofore been but poorly attended to. Eastport was considered at the time the best town for a missionary centre. Two other Jesuits, Fathers Hippolyte De Neckere and Basil Paciarini, came to re-enforce the missionary band shortly.

For two years after his departure, in 1850, from his permanent residence at Old Town, Father Bapst maintained the headquarters of his numerous missions at Eastport. He had but a meagre staff of assistants, two fathers and himself being called upon to care for the spiritual wants of nearly nine thousand souls, scattered over a territory covering fully two hundred square miles. Thirty-three missions had to be visited and, at many of these, new churches had to be built and other necessary improvements made. Father Bapst's zeal caused him to multiply himself, as it were, and during these two years, as well as during the subsequent six years that elapsed before the final withdrawal of the Society from Maine, his confidence in God never wavered, and his energy in cultivating the Lord's vineyard, ever characterized by a spiritual buoyancy, carried him over every difficulty.

Father Bapst was long desirous of obtaining a more central position than Eastport for the missionary headquarters. His gaze turned towards Portland and Bangor, and the latter became his final choice.

Though Father Bapst's zealous efforts for the elevation of the Catholics, especially with reference to temperance, were fully appreciated by

many of the educated Protestants, yet he had much to suffer from the contempt and covert opposition of that half-educated, fanatical class of Protestants, who, through hatred of everything foreign and Catholic, were then hastening to swell the rapidly extending ranks of the Know-Nothing party.

These rude fellows, it is true, stood in wholesome awe of the priest himself; yet they found vent for their spleen against him in the coarse, insulting remarks about him, with which they greeted the Catholic children who were at that time attending the public schools of the various towns to which Father Bapst's missionary labors called him at regular periods.

One of Father Bapst's severest trials, while in Maine, was caused by the insufficient number of Jesuits for the work of the missions. This was owing as well to the vastness of the field that was committed to their zeal, as to the fewness of priests at that time in the Maryland Province. His anxiety was further increased by the fear of having the small number of priests already engaged in the Maine Mission diminished to two.

Father Bapst's strong appeals were crowned with partial success. The number of the fathers in Maine was not decreased, nor was a total change effected in the personnel of the missionary staff. The only one withdrawn at this time was Father De Neckere, who left Maine in the beginning of August, 1852, to fill a vacancy in Gonzaga College, Washington. He was succeeded by Father Vigilante, who labored in Maine for years with unselfish zeal.

(To be continued)

Fellow Alumni:

May I take this opportunity to express the thanks of your officers for the continuance of your whole-hearted support. Without that assistance, ALUMNI NEWS would not be calling at your home regularly, nor would our other activities be expanding in so gratifying a manner.

The increase in the number of local chapters is particularly pleasing. Club programs are varied and attractive, and include competition in a recently organized bowling league, under the capable direction of Ray Scott, '26, of Cambridge, and Charles Leonard, '28, of Dorchester.

Your association has interested itself in several cultural projects, among them the series of lectures, given in December under the auspices of the Jones I. Corrigan Chair of Economics.

At the present time we are helping to promote an illustrated lecture by Rev. Terence L. Connolly, S. J., on March 13 at the Hotel Somerset. Fr. Connolly's subject will be "In the Footsteps of Francis Thompson."

In brief, your officers are endeavoring to further the cause of Boston College and its alumni in every legitimate manner. The co-operation of each of you in this effort is genuinely appreciated.

Sincerely yours,

GERALD F. COUGHLIN, '23

President.



Rev. Francis E. Low, S.J., '11
Faculty Alumni Adviser



John J. Walsh, '15
Alumni Treasurer



Gerald F. Coughlin, '23
Alumni President

Practical Action

REV. RICHARD L. ROONEY, S.J.

The returns from the last article on Catholic Action in the *Bulletin* make it look as though most of the Alumni took its writer literally, read the first paragraph, and decided that they had had enough. Only about twelve went out of their way to signify their willingness to co-operate in forming a volunteer Alumni Placement Service. To those twelve the writer owes deep thanks and a humble apology, gratitude for their response and contrition for his failure to contact all of them. If they have not turned against him, he will arrange a meeting with them early in April. Out of that meeting may be born something that is both new and needed at the College.

Charity is the very soul of Catholic Action . . . the charity of Christ driving Catholics on to Christlike deeds. Not the charity of the philanthropist, nor of the check-signer, but the love of the heart that spurs a man on to go personally into the slums, into the homes of the afflicted, the sick, the poor, the down-trodden. Thither he brings the knowledge, the strength, the calmness and fortitude and material aids of one whose heart is given to Christ here in His least brethren. Undoubtedly there are many of you who are members of the St. Vincent de Paul Societies in your various parishes. If all Catholics had the spirit of such as you, all the "isms" in America would die tomorrow, for Satan himself flies before the flames of such love.

It is the lack of such charity that is bringing death to Western civilization which was built on and out of it. To take but one instance of its loss you need but turn to the spread of Birth Control. Malthus and his followers carried away by emotion, preach the restriction of birth by sinful means. They point to poverty and destitution, and in their anguish they would do away with them by doing away with the poor and the destitute. They back into the whole question. They attack it from the wrong end. Instead of eliminating the causes of poverty and destitution, instead of setting aright the economic order, they would overthrow the sanctities of marriage. That birth control is an evil that is spreading daily in widening circles, and that even among Catholics, is an obnoxious. It is equally an obnoxious that its cause, real or feigned, is economic. Finally, the fact that we can't cure the evil in a week makes the third

member of this unholy obvious trinity. But while our economists struggle with the problem what *can* we do?

It looks as though the doctors among the Alumni and their fellows, the lawyers, might answer that one. It is a strange thing but true that an unwed mother can have her child, if she allows it to see the light of day, with much less expense and with as good care as a truly wedded one. On the face of it, the thing is unjust. We wouldn't deprive the poor unfortunate of her aid, but we *would* like to see the real wives and mothers given greater opportunities and help. And that is where the doctors in the Alumni step in. God Himself alone knows the charity of Catholic doctors acting individually. The free services they have rendered, the thankless tasks they have undertaken will be known only on Judgment Day. But isn't it possible that they might do more by united action than as isolated individuals? Think what a boon it would be to husbands and wives in straitened circumstances, if they knew that here in Boston there was a group of Catholic doctors to whom they could go for prenatal care for a very nominal sum, one within their purse, or even for nothing. How many more children would come into the world if these same wives and husbands knew, too, that this same group of Catholic doctors had arranged for free or inexpensive beds at a lying-in-hospital, that they would be cared for there and until they were well again? The bogey of the disheartening expense of having babies would be dispelled from their minds. The economic angle of the matter would be taken care of, not at the expense of sin-slain souls and dishonored and diseased bodies but by the charity of those whose lives have been modeled not only exteriorly on that of the Divine Physician but interiorly as well. The doctor readers may object to the plan; they may see obstacles to it that the writer misses. His only answer is that something like it has been worked out in other cities by Catholic physicians, surely Boston College men can work it out too. Such organized free service (of the profession) could be arranged for patients in other lines as well. It's something worth thinking about.

A knowledge of Church History will show anyone that it has always been the Catholic way to go out into the world as it finds it and make it Catholic . . . not to run away from it and let it go to perdition. It has been the Catholic way to match zeal with zeal, wits with wits, weapon with weapon, in fighting the enemies of Christ and His Church. In the chapter that we are writing into that history at present, in the section marked "The Deeds of B. C.'s Sons," I wonder if this same Catholic way will be found to be working out in all its truth and effectiveness. . . .

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